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THE

JESUITE

Countermin'd.

OR,

An Account of a

NEW PLOT

Carrying on by the

JESUITES:

Manifested by their present Endeavours (under all *SHAPES*) to raise COMMOTIONS in the LAND, by Aspersing His *SACRED MAJESTIES* COUNSELS and ACTIONS.

ALSO

The **Reasonableness** of **Modesty** in SUBJECTS in Judging the **Concerns** of their **PRINCE**.

Ὁ Βασιλεὺς ὡς Θεὸς ἐξ ἀνθρώπων. PLATO.
Odi profanum vulgus & arceo. HORAT.

LONDON, Printed in the Year 1679.

TO THE

READER.

THE Jeſuites *by their undiſcerned Inſinuations have Bewitched the People into ſuch a ſuſpicious, turbulent, and diſloyal vein, that the Scenes of their* Labouring Minds *are nothing but the ſuppoſed* Tyrannous Intrigues of His Majeſty, &c. *their* Reſolutions *edg'd for a* Reformation, *and all their Diſcourſe repreſents to the life their* Inward Thoughts, *for they will not ſpeak a good word of* His Majeſty, *but talk altogether of his oblique and ugly Proceedings* (*as they tearm his* Royal Proſecution *of the* Publick Good) *condemning him in every thing that he does, if the* Action *be not Commenſurate to that narrow* Scheme *of* Juſtice *and* Policy *which they embrace, as if* forſooth *the Vaſt* Affairs *of* State

must needs be couched in the Module of every Mechaniek.

A Reflection on the unreasonableness of this Immodesty *and* Censoriousness *in the* Vulgar, *prompted me to write down in vacant Hours my Thoughts of it for my own private satisfaction: So that that must excuse me for Publishing it in such a disorderly Method and Style, the confusedness of the former and the tenuity of the latter resulting from my being Immerse in prosecution of my Arguments, so that I could not take so much care of the Rules of Speech to please others, but let it go at* random *in those words that seemed to be most expressive of my Thoughts, whether within the Rules of Modern English or no, 'twas all one to me: For my end in Publishing it, was to excite Modesty in* Subjects, *so that if any by perusing it shall learn to practice this* Vertue, *I have my desire:*

So farewel, *F. Br.*

THE

JESUITE

COUNTERMIN'D:

OR,

An Account of a

New PLOT.

THe *Romiſh Polititians*, in all the Efforts of that Zeal they diſcover in their Endeavours to Introduce the *Catholick Religion* into *Proteſtant Nations*, never ſo wholly lean on any particular means they uſe, as thereby to be either diſabled, or diſcouraged from betaking themſelves [*upon a Defeat of the firſt Stratagem*] to another that promiſes equal likelihood of Succeſs, but are ever active in ſecret Ambuſcade, abſconding themſelves in the *Dark Umbrages* of *Cruel Subtilty*: And though their *Conſpiracies* may ſeem to the Eyes of ſome, to be Extinct, or at leaſt Dormient, through a *Languid Faintneſs*, and *Supine Laſſitude* reſulting from the *Fruſtration* of their *Induſtrious Vigilancy*; Yet thoſe that have made a more narrow Inſpection into their Deportment and Deſigns, do Inform us, that no ſooner is even one of their *Capital* and *prime Plots* unravell'd to the bottom, and deveſted of its Cloſure with the event, but (*Hydra* like) up ſprings another in the room: A pretty *Inſant Contrivance*, which if carefully Fomented by the *tender Fathers*, the good *honeſt Je-*

ſuits,

ſuites, is like to prove a hopeful and uſeful Inſtrument in time to promote the Intereſt of the *Mother of Witchcrafts*. Nor is that Objection of any Validity which may be taken from the Diſparity between the Circumſtances of ours and other Nations Laws. *For*, ſay they, *Indeed they may never be weary of carrying on Deſigns in other Nations, where there is no ſuch care taken to root out the whole Race of* Ignatius's *Followers, though they find ſome of them tardy. But in ours*, ſay they, *It is impoſſible for them to ſucceed any more, ſince His Majeſty has ſo proſecuted the Buſineſs home, that no Papiſt can live in* London, *unleſs he take the Oaths of Allegiance and Supremacy: And all thoſe that dwell in the Country are confined to an impoſſibility of meeting in Conſultation about any ſuch thing: Whereas the late Plot was purſued with all Induſtry, Policy, and Secrecy by Potent Confederates, for* London *abounded with Papiſts Incorporating almoſt whole Streets into Romiſh Societies: And not only that City, but all* England *ſwarmed with Jeſuites and other Eccleſiaſtical and Secular Orders.* So that indeed they might have ſome probabilities of accompliſhing their Aims; But now, the fore-mentioned Alterations of theſe things, deprives them of any Means of bringing in their *Religion* here again. This may ſeem at firſt ſight to have ſome ſhew of Truth, But if ſearched into, is but a meer plauſible Flouriſh: For their *Sanctuaries* at *Doway* and *S. Omers*, ſuperſede all the Croſſes and Obſtructions they have met with hitherto; eſpecially if we conſider what vaſt Contributions have been made both by *Foreigners* and *Natives* toward the carrying on the *Plot*: and they have had no Occaſion as yet, we may preſume, to expend ſo great a Summe of Money; and whether they be not yet aided in the ſame manner, and their Treaſury encreaſed, we have no aſſurance. This then, according to the account given by Doctor *Oates*, in ſeveral Paſſages of his *Narrative*, and the *Appendix* thereto; and as the Event in ſome meaſure evinces, ſeems to be their *Second Plot*, to raiſe Commotions and Rebellions in the Kingdom: By traducing His Sacred Majeſty's Counſels and Actions, caſting Aſperſions and Calumnies on whatſoever he does or intends; and ſo by Conſequence they would diſaffect the Kings Subjects againſt his Government, ſuggeſting to them, that he is Tyrannically diſpos'd, purpoſing a Monopoly of Arbitrary Rule: Notwithſtanding His Majeſty has in all His Speeches, Publick Deportments and Tranſactions, diſcover'd Intentions Diametrically oppoſite to ſuch Treacherous and Uncharitable Surmiſes. But here lies the Ground of the *Jeſuites* Hopes.

They

They obſerve, that as in all Alterations of State, in Wars, Sieges, Rebellions, or any other Signal Popular Calamities, the Vulgar People are Impregnate with a ſtrange Turbulency and heat in their Spirits, which is apt to exert its ſelf in Various Pranks, and ſometimes in Enormous prevarications. So it is now in this Land: For being as it were nettled with the *late Horrid Attempts of the Papiſts*, they cannot be quiet, but are haraſſed in their Spirits by an unuſual Fervour, and this differs proportionately to their various Tempers, Educations, Converſe and Intereſts: Some ſwell'd by Hypocondriack Flatulencies, preſume to foretel that theſe Convulſions in our Land are certain *Prodromes* of the laſt period and diſmal *Cataſtrophe* of this *Lower World*; others provoked by *peccant choler*, and *habitual Self-conceit*, are angry with every thing almoſt that occurs, if it have any Reference to the Publick: Others act and ſpeak after another manner, all as their Fancy guides them: that Faculty (however Tinctured with peculiar *Idea's*, accommodate to the Genius of each Individual) being generally Regnant among the inferiour Orders and Ranks of Men.

But that which is of greateſt Subſerviency to the *Jeſuites* ends, amongſt the ſeveral Humours of *Plebeians*, is the common propenſion of their over-heated Heads to be tampering too buſily with the Abſtruſe Myſteries of Religion, and the Great Affairs of State.

But I had almoſt forgot that againſt this may the former Objection be urged, and that the *Jeſuites* can make no uſe of theſe Extravagancies in the *Engliſh People*, ſince, as hath been ſaid, without taking the Oaths of Allegiance and Supremacy, none can ſtay in *London* of their Profeſſion, nor can with any great probability be capacitated to make any Diſturbance in the Country. I anſwer, *That if ſome Officers in* Ireland *were diſpenſed with for taking thoſe Oaths, upon promiſe of delivering up their truſts upon demand from their Contractors or their Subſtitutes: It is as rational to conceive, that the Jeſuites may diſpence with themſelves, or their Miſſioners now upon a parallel account, this being as well as that, ſubordinate to the Grand Deſign of Introducing the Romiſh Religion.*

Let it be granted then, that if they pleaſe they can allow (according to their Infallible way of reconciling Contradictions)

Perjury in this case to be no *Perjury*, but *Sacramental Perfidiousness* to be *Holy Faithfulness*. And can we suppose they will be backward in sending their *Missioners*, or coming themselves, and (under a new disguise of Sanctity and Loyal Obedience) dwelling and passing for well-meaning persons in the Nation. Now this being granted, what hinders but that they make use of the two fore-mentioned Propensions in the Vulgar to Religious and Political *Enthusiasm*, make use of them, I say, in order to the accomplishing their Designs. For as to the first, the Irregularity and Fanatick Fervour in matters of Religion, it is sufficiently Notorious, how easily the Vulgar are elated into Admiration of those of their Sect and Faction, who seem Zealous in some trivial Matters, as it were excited by a Supernatural Impulse, perhaps only the Effervescency of predominant Choler: I say, how natural it is for the lighter sort of the People, those παντὶ ἀνέμῳ περιφερόμενοι, to be moved into a Venerable Esteem of these Blazing, and (as likely) S. *Judes wandering Stars*, so that whatsoever they dictate to them is embraced as an Oracle, and being naturally desirous of, and propense to the Advancement of that which they esteem Religion, they may with great facility be wrought into a detestation of whatsoever may be presumed to be an Obstacle in the way of its promotion. Therefore here wants only a sly *Jesuite* to step in, and putting on the Vizard of Holiness and Zeal for the *Christian Cause*, to preach to them such Doctrines as may tend to the removing all Blocks and Impediments, telling them, *that it is lawful to kill Kings that deprive them of their Liberty of Conscience*: However if they proceed not to so high a pitch of Audacious Villany, yet to be sure these professed *Regicides* will not stick to wound his Reputation, insinuating strange Jealousies into the Minds of the People: And, that this has been the practice of the *Jesuits* in *Scotland*, and elsewhere; I think there wants but opportunity of reading the Narrative of the late Plot Published by Doctor *Oates*, to prove it. And why may we not suppose the same Instruments to be stirring now, since we find such correspondency in the Event; every pedling Mechanick, or ill-bred Rustick presuming to descant on the Actions and Counsels of their Prince,: censuring every thing either as ill intended, or weakly prosecuted, Thus by an unavoidable *Dilemma* reducing whatever he says or

does

does, under the *Claſſis of Tyranny or Folly.* This is the firſt ſort of Men whom the *Jeſuites* ſeduce: There are another kind of *State Fanaticks* alſo whom they Inveagle, and by puffing them up into Self-conceit, cauſe them to ſpeak great ſwelling Words of Vanity, doting on their own Impoſturous Suggeſtions as the Original Patterns of Policy; whereas in truth they are but the delirious Hallucinations of their own corrupted Fancies.

And here though I have ſeemed to be general in my Accuſation, I would not be underſtood without due Reſtrictions, neither do I think this malignant cenſoriouſneſs is altogether ſo predominant at preſent as it hath been of late; miſtake not my deſign which is not to build a Rant againſt Men out of a mere angry, quarrelſome humour, but rather to prevent the danger which may be feared to reſult from the Continuance of ſo horrible a Vice as this Civil Blaſphemy is, in the eyes of all Sober men. So that I deſire pardon if I have already, or may hereafter in the following Pages of this *Treatiſe*, let fall any Paſſage tinctured with too much Diſdain and Indignation: for I aſſure you, ſuch Reproachful Terms proceed from my being ſo Immerſe in a Vivid Reſentment of the odiouſneſs of this Crime, which alſo is exploded in the Sacred Lines with Expreſſions of great Deteſtation.

To Reſume therefore the Line of my Diſcourſe, it being Conceded that it is no Groundleſs *Panick fear*, that the *Jeſuites* are the Cheriſhers of theſe Cenſures and Calumnies which have been, and no doubt ſtill are Vomited forth, by the raſh and heedleſs Vulgar. The next thing I have to do is to ſhew the unreaſonableneſs of this Immodeſty in Subjects: And after that the danger of it to themſelves and the whole Nation, if not ſpeedily amended.

First therefore, as to the unreaſonableneſs of Immodeſt Haſtineſs, and peremptory Dogmatizing concerning *Princes Actions*: It may well be preſumed, *That the Myſteries of Government are far above the Capacities of Plebeians, who confining their Diſquiſitions to the more ſenſible* Phænomena *in the State, their Conceptions of the ſubtle* Cabbala's *thereof, are like the Ruſtick Apprehenſions of Aſtronomy, rude and incongruous.* Indeed the Neceſſities and Contingencies appendant to their ſeveral reſpective Callings and Conditions in the World by Ingulphing all their Thoughts and Projects reject them into a fatal Inability to take notice of the Collateral

teral and private Figurations, which Providence in her conſtant Inrotation makes on the Stream of Political Affairs. 'Tis true, there are ſome ordinary and vulgar Marks, by which mean Underſtandings (though they be already as it were abſorpt by the inferiour Objects of Senſe and Domeſtick Contrivance) may yet trace the Motions of that great Maſter-wheel, that Matchleſs Engine of Divine Wiſdom, ſo as not only to be able to govern their own Affairs with Diſcretion, but alſo to make ſome ſuitable Conjectures of the Publick Intereſt: but when they once go beyond theſe, they have ventured out of their Sphere, and are moſt commonly bewildered, and like Children apt to be frighted with their own Shadows, thoſe dark ſtalking Images in the *Phantaſie*; for being not uſed to ſee the various Springs which ſet a going the Admirable Harmony in Humane Affairs, they take every thing for a Bugbear that makes a great Noiſe in the World, and either Heaven or Hell they think muſt have an immediate hand in ſuch Exotick Digreſſions; whereas theſe Diſcords do more enhance the Melody to a Judicious and Contemplative Mind, who knows that the greateſt and loudeſt Exorbitancies in State Affairs are onely the *Periodical Invariations* of that *Nemeſis* that is by God interwoven in the very *Texture* of the *Univerſe*. Such an One truſting only to the Calmneſs and Serenity of Reaſon, not to the gariſh Impoſtures of Fancy, is (as a conſequence of exquiſite and curious Obſervation) very diffident in theſe Matters, and indeed in moſt things elſe that are Inveſted with ſuch mutable Circumſtances and Accidents: So that he does not ſo often expoſe himſelf to ſuch groſs miſtakes as naturally reſult from the haſty and perfunctory glances of the vulgar ſhallow *Rhodomonts*, but with wary yet as zealous Induſtry, as thoſe that keep a greater clatter, he traces the various Minute Rivulets that ſilently inſinuate into the grand Current of Affairs: he traces them I ſay, as neer as he can to their Spring-heads, and then returning again, narrowly obſerves their ſeveral Intercourſes, Conjunctions, and progreſſive Advancements; and this nice Scrutiny cauſes humility and meekneſs of Converſation, ſo that he does not paſs raſh and immature Cenſures on any thing, but mildly and rationally concludes that it is prudence to ſuſpend his Judgment, in Caſes not throughly condeſcending to his Underſtanding, and ſuch certainly

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are the abſtruſe Myſteries of State, as his Experience can witneſs: And not onely his, but others alſo who have been better Capacitated, as one would think, to know the Myſteries at Court: and yet even theſe had not intereſt enough to diſcern the true Secret of *Counſels*, as appears from the frequent diſparity and not unuſual contrariety that is diſcovered in ſeveral Narratives of the ſame State Tranſaction made by Perſons highly, yet not equally, qualified for a Commodious Information in thoſe Matters: nay ſometimes ſo well qualified, as even to have a Concern in the Buſineſs they profeſs to give an account of, and yet it ſeems one of them muſt be miſtaken. And can we think that if the *Jeſuites* were glad to allow Fifty pounds a year to a ſubtle Critick, that ſo by his watchfulneſs and inquiſitive Diligence, they might have a true account but of ſome of the Kings Words and outward Behaviour: Can we think, I ſay, that the inferiour ſort of the People can attain to any probable certainty of having a true account of ſuch of His Majeſties Concerns as neither are Committed to the Preſs, nor delivered in any Authentick Manuſcript? And if they can have a true Account of them, yet how can they judge of them, ſince they ſo far tranſcend their Capacities, by reaſon of the vaſt diſtance (in Situation and Magnitude) of their ſeveral reſpective Spheres; ſo Great, that if they were ſuppoſed to be ſearched into with the greateſt Advantage the *Plebeians* are capable of; ſuch as are Acuteneſs of Parts, the peruſal of Hiſtories, good Intelligence, and the like: I ſay, ſuppoſe the Vulgar to be Priviledged with all theſe Helps, yet ſome have concluded they will be able to diſcover no more of the true Byaſs, and ſecret Tendency of theſe Profound and Recondite Counſels, than a ſkilful Aſtronomer aſſiſted by all the Writings of Men Famous in that Science, by his own dexterous Sagacity, and the moſt exquiſite Opticks, can diſcover the dark Intrigues in the Moon: though by the fore-mentioned helps he can ſufficiently inform himſelf of the Habitableneſs of that Adjacent Planet, and can diſcern the difference of Land and Water, nay and will perhaps venture at the proportion of her Hills by their Shadows: Yet, I ſay, for all this he is not able to give any Rational Account of what is done by the Inhabitants there; but muſt needs by pretending to ſuch Knowledge, incur the juſt Imputation of Indiſcreet Folly,

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and come off as ridiculously as the *Virtuoso*, that would delight himself with fine long Harangues concerning the Interest and Actions of a certain Monarch there, who by him was affirmed to be Marching at the Head of a Great Army. Thus deluding himself with Phantastick and imaginary Scenes of War, pourtray'd ('tis like) on his flexile Mind by a Pencil dipt in the Moist and Lunatick Illapses from that adjacent Planet. And this is the case of the unstable and empty Vulgar, who gaping after News, do commonly Imbibe the Droppings of the Court, though very much sophisticated and imbitter'd with the Cholerick Exsudations of intermediate persons. Thus puffing up his frantick Mind with strange uneasie Forms, cheating himself with a Belief, that his Anxious Soul with Labouring Steps has gone through all the Labyrinth of the State-Councels, unravell'd the whole *System* of true Policy; whereas, poor man! he has only been dragg'd through the Phantasms of his *heated Brain*. In a word, it was a *waking Dream* which presented to his busie Thoughts, the *KING* and *COUNCIL* Acting thus and thus, Involved in Dark and Tyrannous Intrigues: When, alas! were the man well awaked into a due pitch of Sobriety, he would easily discern that his Vast Distance from the *ROYAL SPHERE*, must needs engage him in as *Idiotick Conceits* of what's done there, as the *Vulgar* have of the *Moon*, which they are apt to fancy *to be a fine Bright Frame with the Picture of a Man in it, having a Bundle of Sticks on his Shoulders*. I say, as gross would be the Fancy of *Plebeians*, of what's Transacted at the *Council-Board*, were they not priviledged with some broken *Adulterate Narratives* of those things; which yet may in a Parallel Degree delude them, to what the above-nam'd *Virtuoso's Opticks* do him in gazing on the *Moon*, insinuating false *Hypotheses* into his Frothy Credulous Soul.

I would not by this seem to put a Curb on Mens Understandings, and lead them by the Nose into a Supine Acknowledgment, *That whatever Kings do is Infallibly Just and Prudent*; this were to make *Civil Popes of them*: And yet here *I* must needs confess, that *I* think as their being Men has subjected them to those Frailties of Lapsed Humane Nature, which by a *Divine Nemesis* are in different Measures and Degrees the Lot of all Men, according to the Various Obliquity of their Fall: So also that High Place they possess

poſſeſs amongſt Men, and their great ſubſerviency to the myſterious Deſigns of Providence, Entitles them to more frequent and plentiful Aſſiſtance from Heaven: And the Superiour Orders in the Univerſe, if not a ſpecial Energy from the Deity, makes good their claim by Ennobling them with Vaſt and Comprehenſive Intellects, ſuitable to their Noble Employment, and the otherwiſe inextricable Difficulties which attend on it, and theſe ſublime Acquiſitions, may be diſcovered by a cautious Obſerver in the greateſt part of Princes and other high Miniſters of State, if there be not ſome Impediment in Nature, or groſs flaw in their practiſe, which laſt made the *Royal Pſalmiſt*, after the Retirement of the Divine Influence upon the Commiſſion of Murder, implore the Reſtauration of that Celeſtial Favour, that ſo his enervated underſtanding might recover ſtrength, and (to expreſs it in the common tranſlation of his own words) *That he might be eſtabliſhed with a free* and (as One adds) *a Princely Spirit*, a Mind Impregnate with Illapſes of Eternal Wiſdom, and ſo capacitated to produce deep Counſels and Heroick Actions befitting his Royal Dignity, and ſuitable to the vaſt and otherwiſe unalleviated preſſures of the State. So that this great and pious King prayed but for what he had deprived himſelf of, his former illuminations from Heaven. And truly it ſeems very Congruous, that the Myſterious Whiſpers of the Inviſible World, are in a more intimate manner communicated to Pious Princes, whoſe Immenſe Minds cannot but by their ever active and ſtrong Vibrations (like Uniſons in Muſick) ſnatch into Sympathy ſome Courteous Angel, who (*Deo favente*) holding back the Veil, muſt needs degurgitate upon them full and penetrant Coruſcations from the Abyſs of that otherwiſe Inacceſſible Light: Thus tincturing their Counſels and Actions with that Wiſdom that may render them weighty and unſophiſticate. But leſt I ſhould incur the Imputation of *Roſicrucian vanity*, in thus pompouſly aſcribing Divine Illumination to the Miniſtery of Angels; I will crave leave to digreſs a word or two to prove my Aſſertion: It will be eaſily granted I hope, that if many of the Prophets were Illuminated in this manner in the Old Teſtament, God has not Innovated the Circumſtances of this Favour in the New: But that in many caſes, I do not ſay in all, Divine Light may be communicated to men by the hands of Angels. That it was thus under the

Law, many of the Hebrew Masters do attest, *Maimonides* is full to this purpose, both in his *De Fundamentis Legis*, and *More Nevochim*: I will instance one place for all. But this is a Digression, yet such an one as may well enough square with my intent in the foregoing Considerations; for in thus proving in what an Illustrious manner the Prophets were of old Inspired, I do more then tacitely subindicate the Excellent Prerogative of Princes also, the latter being called *viοὶ Θεῦ*, as well as the former, and that Title onely belonged to those Favourites of Heaven, whose Souls (if not obnubilated with Vice) were permitted to bask under the more Glorious Irradiations of Divine Light: And this, I say, was, and upon the same tearms is still, the Priviledge of Kings as well as of Priests and Prophets. And consequently it is very Irrational for ordinary ignorant *Plebeians*, whose Domestick mean Imployments could never permit them to cultivate their Understandings with any other knowledge, save what they have gained by Experience, in their trivial Converse with men of the same Rank with themselves, and some few Superficial Observations concerning the Publick: It is irrational, I say, and argues much self-conceit in them, when they take upon them so boldly and rashly to censure and condemn the Actions of their Prince, as 'tis too common for them to do, when to better weighed men those very Actions carried the appearance of sound Policy and sedulous care for the Publick: and if they did not seem so pleasing to them in that particular posture they behold them in, yet even an Implicite Recumbency in such cases were very commendable in the Vulgar; who, were it not for some few innate *Ideas* and common Notions floating up and down in their Minds, surviving the shipwrack that was made of the rest of those precious Jewels in their Apostacy and fall, I say, were it not for a few Sparks of Reason left, they seem to verge exceeding near to the Brutes in their Sentiments of things, and therefore certainly it is very decorous, that in Political Matters whose Scheme is very abstruse and curious, they should rely on the judgment of their Supreme Governours, whom for the most part

Maimon. More Nev. Part. 2. cap. 41. *Scito quod omnium eorum Prophetar. qui Prophetiam sibi factam esse dicunt, quidam eam Angelo alicui, quidam vero Deo Opt. Max. ascribant & attribuant licèt per Angeli ministerium quoque ipsis obtigerit*, &c. *Vide* Smiths Select Discourses.

part, Heaven, Nature, Education, and Experience have bleſs'd with comprehenſive, quick, and profound Underſtandings. We may alſo take notice, that they are frequently endued with many other Gifts and Accompliſhments, ſuch as that which Illuſtrates the Majeſty of our *Gracious Sovereign*; viz. His power of *Curing by a Touch* that malignant and inveterate Diſeaſe called *The Kings Evil*. All that I would intimate by what is ſaid, is this, That by the Laws and Polity of the Superiour Invifible Orders, or by what other indiſpenſible Conditions of the Creation, we know not: there is a peculiar Mark ſet on Princes, they are Signaliz'd with Extraordinary Advantages of Mind, and by a more Conſpicuous Reſidence of Divinity in them, their perſons are made Sacred; ſo that by arrogant or irreverent detractions to depretiate Royalty, is but a leſſer kind of *Profaneneſs*, and a very ſuſpicious *Prodrome* of flat *Blaſphemy* and *Atheiſm*.

But I will not anticipate what is hereafter to be ſpoken concerning the Religious Obligation that lies on all Subjects to be modeſt in this caſe; to proceed therefore in the diſcovering the Ineptitude of Cenſoriouſneſs.

Many and various Topicks I might make uſe of, to Illuſtrate and Fortifie my Aſſertions, and to prove that want of Reſigned Underſtandings in the inferiour *Plebeians*, when the Object is any ways appertaining to Policy; as a Princes management of Affairs, is the moſt abſurd, incongruous thing in the World: the ultimate Vote in ſuch matters, being not only by right the peculiar Prerogative of the *Supreme Powers*, but alſo muſt at laſt of neceſſity be caſt upon them, elſe the *Order of Nature muſt needs be inverted*, the *Oeconomy, happineſs and ſafety of the Civil World diſtorted and dwindled into Confuſion, irreconcileable Enmity and endleſs Contention:* As to the Confuſion that will reſult from this Epidemical Cenſoriouſneſs.

It muſt be conſidered, that unleſs the King make himſelf a very *Proteus* in his *Counſels*, moulding them into as many Shapes as here be ſeveral Opinioniſts in his Realms: he had as good do nothing, for every one will ſtill be ſo conceited of thoſe Models of Policy, that float up and down in his ſhallow Brains, that he will very hardly be brought to yield an Inch to any that ſhall contradict him: and 'tis a thouſand to one if there be a thouſand in the

whole Kingdom, that agree in the same Opinion exactly; where then shall the business be decided? I mean, who shall determine what form of Policy is best, this mans, or that mans? Or whether the Kings is not to be preferr'd before them all? Here is no *Tribunal*, or *Infallible Chair* to resort to for *Satisfaction*, for each person is so Incrustate in his own Conceit, that you had as good endeavour to break the Adamant, as to expect any impartial condescention from his hardned Soul: No! he scorns to be guilty of such base Incurvation of his erect and sublime Intellect, so as to cringe to anothers obtruded Notions: The King himself shall not curb his free-born Mind. This or something Analogous to it would be the humour of all those, who are thus settled upon the Lees and gross dregs of turbulent Pride and darkness, whensoever they are a little stirr'd and troubled; nothing can be drawn from them, but muddy, partial, and tenacious Obstinacy, and contradictory Inconsistences. What is to be done in this unhappy Juncture? Where is the Κεῖνον of true Policy to be found? Why in this Ænigmatical Repository; every where, and yet no where: Every man would be Judge, but no mans Sentence shall be Authentick with other men: Here is a verbal Anarchy, and ten to one but the next Morning brings forth a real one.

The most natural Method therefore of reducing things to their proper Order again in such cases, is to place the King in the *Seat of Judgment*, resolving all to stand to his Verdict in *Political Matters*; and though he should seem to them to deviate from *Wisdom* and *Fidelity*, yet modesty should take away their presumption of the former, and *Charity* should null their suspicion of the latter.

And now I am fallen upon the mention of *Charity*, methinks it is very congruous, that that *Sweet Ingenuity*, that *Benign Candor* in *Christians*, which should put a Check on their over-hasty judging their Brother, should much more exert it self in this case; where besides the Obligation of Natural Affinity between all men, there is a supervening and more intimate tye of Gratitude from Subjects to their Prince, to whose Vigilancy they owe the Security of their Quiet and Ease: and upon that account, should be very tender of His Honour, by never daring to broach or countenance in others any Aspersions, or contemptuous harsh Reflections

which

which may ſeem to touch his *Sacred Perſon*, and his *Management of Affairs*. And it is as much the Duty of Subjects, as it is an Argument of Generoſity, thus to deport themſelves in reference to their *Soveraign*, for the *Supreme Monarch* of the World has joyned in one Command, the due payment of his own and *Cæſars* Tribute; but certainly his own would not in his eſteem be diſcharged, eſpecially that part of it which conſiſts in a reverent Behaviour and Uſage of all things belonging to him, ſhould men be continually grumbling and quarrelling at the Inſcrutable Methods of his Providence in Governing the World; and becauſe they could not comprehend throughly its profound Intrigues: therefore they ſhould upon ſome ſeeming Exotick Digreſſions and uncouth Meanders of Divine Wiſdom, preſently ſuſpect and preſumptuouſly divulge their Jealouſie that God was carrying on a Deſign to gull all Mankind into horrible Servitude and Miſery: Whereas theſe miſtaken Symptoms of ſuch a Plot, were only the reſerved Traces of the *Great Council of Heaven, in order to the Good of the World*; only not condeſcending to the narrow reſearches of Humane Underſtandings: and ſure it is but a leſſer degree of that cloudy malicious Surmiſe, when Subjects ſo impudently preſume to Snort at the Actions of their King, eſpecially in a time of peril to the *Church and State*, if he do not keep on the broad High-way, as theſe ſilly conceited *Plebeians* are prone to eſteem thoſe Models of Policy they have familiariz'd: *I* ſay, if a Prince does not obviate the imminent danger juſt in the ſame manner as thoſe *Mighty Politicians* would have him, is it not notorious Inſolence in them to defame him, and ſo contemptuouſly to traverſe his *Deep Counſels*? though the ſuppoſed Irregularities and extravagant deflections from the vulgar beaten-path, proceed but from a certain knowledge and fore-ſight, that in ſuch caſes the Proverb is true, which informs us, *That ſometimes the longeſt way about is the nigheſt way home*: For in thus ſeeming to abandon, or negligently to manage the *Publick Welfare*, he indeed more cloſely, but more warily withal, proſecutes it: perhaps he may fetch a larger compaſs then theſe ſlow-pated Gentlemen can tell how to trace him in; But it is only to remove ſome foreſeen Obſtacles, or anticipate a ſly Machination, perhaps he may a while ſtand ſtill, when a more ſteddy and full proſpect of his Buſineſs may expedite the Accompliſhment

pliſhment of his well-intended Aims: And yet theſe ſeeming Statick and retrograde Poſtures of Princes may ſometimes ariſe from a miſtake ſomewhat Analogous to theirs, who think the Planets really go back and ſtand ſtill, when that deluſive *Phænomenon* ariſes only from the ſeveral Stations of the Earth in its Annual motion. He that underſtands *Copernicus* his Scheme of the World, will beſt reliſh the Compariſon: For ſo theſe *Plebeians* moving in a narrower Sphere, cannot keep pace with the vaſt Orb of *Polititians*, and yet meaſuring their *Stately Motions* by the *Superficial Ideas* in their delirious Fancies, will be apt to think the others ſtand ſtill and go back, when the fault lies only in their Inconſtant Skulls, and over-haſty propenſion to cenſoriouſneſs. But however ſuppoſe theſe diſparate Motions of Princes to be real, yet 'tis Idiotick to murmure all this while, as if the Matter was in the Suds, as they ſay: for theſe Oblique Tranſcurſions and Statick poſtures, do but help to reſume his way more proſperouſly, now encouraged by the defeat of the previſed Obſtructions: In this not much unlike that Glorious Monarch of the Day, the Sun, who for all that Heavenly Labyrinth and Learned Perplexity he ſeems to be intangled in, when beheld in an Aſtronomical Scheme, yet nevertheleſs rejoyces as a Giant to run his courſe, breaking through all thoſe ſeeming Difficulties, which are only the Product of buſie Minds. Such is the *Zodiack* of *Policy* wherein Princes move, and their Poſtures and Motions, ſeem they never ſo oblique or obſcure; nay though they ſhould (like that Great Light) ſeem to the Vulgar to ſtand ſtill, yet their Courſe is ſteady and regular, ever tending toward the accompliſhment of their Scope, and he that ſhould deny this, becauſe by reaſon of ſeveral interpoſing hindrances, he could not preciſely trace their Footſteps, deſerves to be counted as much a Fool or Mad-man, as he that ſhould think the Sun went not forward, becauſe he could not at that time diſcern his progreſs when ſome Clouds intercepted his ſight, or ſuppoſe the Air ſerene and clear, yet the vaſt diſtance of the Solar Sphere rejected all Terreſtrial Gazers into an unavoidable inability to deſcry his ſeeming minute, though really prodigious, ſteps in the Ecliptick, according to the *Ptolomaick Hypotheſis*, which I may make uſe of here for the Compariſons ſake,

See the Notes on Dr. More's Poems.

ſake, though I diſcard that almoſt obſolete Opinion, when I hearken to the Dictates of ſeverer Reaſon.

I would not by theſe more Lax Conſiderations of the vaſt diſtance between a Prince and his Subjects, ſeem to ſet up, as I ſaid, a kind of *State-Pope*, whoſe Actions muſt not be queſtioned or ſcann'd as being Infallibly Excellent and without Fault. All that I mean is this,

1. That all *Political Tranſactions* are in their own nature Intricate, as it were Eſſentially involving *Labyrinths* and *Meanders* in their very Conſtitution, but acquire a greater inextricableneſs, by the numerous and aſſiduate Contingencies that emerge from the various events of Peace and War, *&c.*

2. That upon the account of theſe inſeparable Difficulties that attend the Management of State Affairs, none can be preſumed fitter to conquer them, and diſpatch the Concernsof a Nation with Safety, Honour, and Immunity from ſubſequent Diſaſters that may reſult from perfunctory Attempts to cure preſent Diſeaſes: I ſay none can be ſuppoſed to be in a better capacity to do this, than he whoſe very Birth entituled him to the Priviledge of being initiated (when adult) into the Rudiments of true Policy, whoſe Education made good his Native-claim, and both were ſeconded with adventitious Light and Conduct from the Celeſtial Miniſters of State; And ſuch an one is every pious Prince.

3. That therefore the Prince with his Council ought to be eſteemed *the ORACLE of the STATE*; and he who over boldly pries into their Conſultations, or raſhly cenſures their Actions, forfeits his Modeſty, Gratitude, Duty and Reaſon, and diſcovers a Mind intoxicated with ſelf conceit, hardened with baſe Unthankfulneſs, and ſunk into groſs Folly, and Irreligion: So that I might very well paſs on to another part of this Diſcourſe, were I not invited to purſue my preſent Theme more cloſely, and to reduce Matters to particulars, for fear of the ſpreading contagiouſneſs and regency of this Diſeaſe. Not to mention how cunningly the poyſon is imbib'd when taken by men who in plain words own the Preheminence of Royalty, yet by their Jeſuitically Oblique Reflections on its Proceedings, are taught to embrace and eaſily learn to give to others injurious and irreverent thoughts of it, and deprive it of the moſt ſuitable means to juſtifie it ſelf, and

diſabuſe

disabuse them; which means consists in its being handled with that due modesty and ingenuous Reservedness, that its fore-named appendant Circumstances require: And not only those, but others also, which I will enumerate immethodically, as they occur.

It may be considered therefore, that one vast disadvantage accrues to the Vulgar in judging of State Affairs from their unacquaintedness in a multitude of particulars relating to the Alliances, Leagues, Correspondencies, and several other Transactions between a King and the Princes of Foreign Nations: not to mention his private Concerns at home, whether at the Court, or any other parts of his Realms, between him and his Nobles: All which perhaps may be extraneous to the main engrossing present Affair of the Publick, and yet he must be allowed to prosecute them with as much perhaps more vigour and alacrity, then at that time is requisite to the management of that other great Affair: Whence it will fall out, that now and then they will force him to make an Eruption into some Publick Actions, whose coherence with, and dependance on those fore-mentioned private Concerns not being understood, or so much as dream'd of among the Vulgar; it must needs follow, that if they take upon them to judge of those Actions, they will still imagine they bear a respect to that part of the Publick Affairs which fall under their Cognizance, and so will make a false Construction of the Scope and Tendency of such Actions, which probably may not have any Affinity with the Publick Affair, but only are performed in order to the accomplishment of his own private. But here when I make a difference between a Prince's publick Actions and his private; I mean only this, that the management of some of their Concerns does not imply so immediate and direct a relation to the present great engrossing Affair of the Publick, though they may have a real Aspect on it, as to their Remote tendency, by an exquisite Cadency of Events falling in with the Stream. Sometimes also they act with a direct Aspect on the Publick, but yet their Design is hid from the Vulgar. As sometimes a Prince may be Negotiating with an Ambassadour concerning the present Great Matter in Publick Quest, and yet his Subjects may not dream of any such thing; this private Negotiation may cause the Prince to run out into extraordinary Actions, and such as to the Vulgar who were ignorant

of

of what paſs'd between him and the Ambaſſadour, may ſeem exotick, if not worſe: ſo eaſie is it for the Vulgar to commit groſs Errours, if they preſume to deſcant on every unuſual *Phænomenon* in the management of *State Affairs*, when oftentimes they are raiſed from Cauſes ſo remote from the knowledge of the Vulgar, that unleſs we ſuppoſe them not only to be well skill'd in the Hiſtories of Neighbour Nations, and of their Court Proceedings, and in the Hiſtories of our own Land; but alſo verſed in many unpubliſhed Narratives, or at leaſt all thoſe Paſſages in them which relate the ſeveral Alliances, Leagues, Titles, and other Circumſtances wherein our Soveraign either upon his own or his Anceſtors account may be engaged: To ſome of which theſe unuſual Publick Carriages of a Prince may have reference; I ſay, unleſs we will ſuppoſe the Vulgar to know all this, which is all one as to ſuppoſe them of the Kings Cabinet-Council; it muſt needs follow, that they will be guilty of groſs Hallucinations, when ever they take upon them to cenſure ſuch Actions and Publick Deportments of a Prince: their narrow thoughts not being able without thoſe fore-mentioned helps, perhaps ſcarce with them, to purſue the vaſt and intricate Deſigns of Princes through all the Elaborate Tracts of Policy.

And this Conſideration will I preſume carry greater force with it, if it be but conſidered how many of the Ordinary Paſſages and Tranſactions between Neighbours in the ſame Town are not fully underſtood by others in the ſame Corporation (and perhaps men of competent judgment in ſuch Affairs) onely by reaſon of their not being acquainted with the grounds of ſuch Tranſactions which cannot be known without a ſatisfactory Information in ſeveral particular Circumſtances relating to the Condition of the perſons concerned and their Kindred; Many of which Circumſtances, or all of them may be pointed at in ſuch Tranſactions: and if ſuch Dilucidations be neceſſary to make Neighbours underſtand one anothers buſineſs, though its utmoſt Aſpect may perhaps be confined to perſons dwelling in the ſame Town, we muſt needs think that the greateſt part of a Princes Affairs as to their Scope and tendency, is loſt to the Vulgar, ſince they have oftentimes an intimate connexion with things done in very remote Regions, ſome hundreds of years ago, amidſt Circumſtances to many of which we are

wholly ſtrangers. 'Tis no wonder therefore that many Actions of Princes ſeem uncouth to the Vulgar, and their abrupt Tranſitions from the ordinary courſe of common Policy, make the ſilly people ſtart, their crazy underſtandings not being able to bear the ſudden motion. Indeed to make a man a competent Judge in thoſe *Phænomena*, it were requiſite that he be well verſed in the whole *Syſtem* of the *Political Affairs* of ſuch a Realm, and that he be able with one compendious glance, to look on theſe extraordinary Actions of Princes, and the whole body of Political Concerns together, for they will never appear to their true advantage, but when they are looked on in their proportional conduciveneſs to advance the due Symmetry of the whole; and this cannot be done but by a full diſplay of them altogether. He that ſhall then attentively ſurvey the Great Current of State Affairs, and the apt Inſinuations of theſe Novel Rivulets, and though they ſeem to proceed from By-corners, yet how naturally they glide along with the Stream: He that ſhall obſerve how the knowledge of ſomewhat done a hundred years ago, and a thouſand miles off, does yet illuſtrate a preſent Eruption of a Prince into ſome ſeeming Exotick Diſcoveries of Concernment and care; ſuch an one will diſcern the Folly of being over haſty in cenſuring Occurrencies ſo diſadvantageouſly looked on, when irrelatively and ſever'd from the Coincidence they had with Matters to them utterly unknown; or with the whole ſtream of *State Affairs*.

Hitherto the Tenour of my Arguments againſt Cenſoriouſneſs in Subjects, and their immodeſt Determinations concerning thoſe Methods of Policy that are uſed by their Prince, has not altogether excluded them from a poſſibility of having true Narratives of their Proceedings, but only upon a tacite Conceſſion of that Priviledge to ſome of them does yet deny them any Capacity of making a ſuitable Conjecture concerning the re-cluſe tendency of all their known Tranſactions, or of defining whether ſuch a ſuppoſed Tendency of them be Commenſurate to the Rules of true Policy. But there are not wanting Arguments to prove that it is very improbable at leaſt, if not impoſſible for the Vulgar to have ſo much as a true genuine account of their ordinary Deportment and Counſels in reference to the Publick: And then theſe Criticks will be inexcuſable in their peremptory deſcants on Tranſ-

actions

actions, which perhaps owe their Birth to Vulgar Report: however they can have no ordinary assurance to the contrary, and therefore cannot escape S. *Judes* Censures, who calls those *Gnosticks* in his time, *Filthy Dreamers*, and gives this Character of them, *That they despise Government, speak evil of Dignities, and of things they know not.* And just so do our *State-Criticks, speak evil of things they know not*, which I will endeavour to prove.

It may be considered therefore, That a great Disadvantage accrues to these mens knowledge of the profound Mysteries of State, by reason of the many hands through which all Narratives of Princes Councels and Actions must necessarily pass (supposing they be true at first) before they can come under their Cognizance; and certainly they must lose much of those Appendages which are requisite to dilucidate an entire true Account, by being obnoxious to the Additions, Substractions, Tinctures, Glosses, and Manglings of all those Intermediate persons, whose various and severally peculiar Interests, Dispositions, Affections, Humours, and Mistakes may conduce to the depriving a Narrative of its Native Symmetry, Extent, Luster and Scope, and this disadvantage is augmented according to the various descents of Inferiority in the persons thus censuring, every lower step from the Prince, exposing them to more egregious probability of being misinformed by reason their Converse, and so the means of Information in these Matters, is confined to men of the same or a very little higher rank then themselves. Now that a Narration passing through so many hands must needs be maimed, and in many things come far short of the intire perfect Original, scarce any indeed will imagine but he whose Fortune in the World, and priviledges of Nature, Education, and Converse, furnish him with the means of receiving such a Story in its several gradual representations from Noblemen and the common people, or any such like disparate ranks of men, so diversly qualified for a Commodious Information in these *State Mysteries*.

More particularly it may be considered, how great a prejudice devolves on the Vulgar, from the Satyrical Glosses and biting Reflections which by maliciously witty men may, and commonly are interwoven slily in written or traditional Narratives of Princes Transactions: By these Arts an ingenious person indeed may re-

preſent a Tranſaction how he pleaſes, even ſo as ſhall make a deep Impreſſion on the prejudicate and unwary mind, though far enough from the truth. Thus a very good cauſe may by being disfigured according to their petulant malice appear odious to the Vulgar, who have not the brains to diſtinguiſh betwixt the *true Story* and theſe *ſubtle deductions*, of pre-byaſs'd men, but ſwallow all down whole without mincing or chewing, and it goes down the eaſier in that oftentimes theſe by-blows are ſtruck with a jerk; I mean that common mode of Satyr which the Vulgar are daily uſed to, a blunt clowniſh kind of Wit, which their ordinary Repartees make them very pregnant in, and ſo the ſooner taken with it in any diſcourſe of others, whence it glides with the Contents of the Story into the very inmoſt receſs of their pliable Spirits, rooting itſelf there as deeply as the true Narration, and by a cloſe mixture of their *Idea's* they become one: and the man is as firmly perſwaded of the truth of the collateral gloſs, as of the direct tenour of the Story. One may eaſily gueſs what it is I aim at by this laſt conſideration; it is only to intimate, that it is not ſo often the *real obliquity* of Princes Actions, but a *cunningly ſuborned repreſentation* of ſuch obliquity that has ſuch influence on the Vulgar weak mind, as to make it *ſupinely reel* into baſe cenſoriouſneſs. I have ſpoken all this while of theſe Narratives of Princes Tranſactions which have no certain way of being conveyed to the Publick notice; but being only traditional, or at beſt but privately tranſcrib'd, are obnoxious to various Sophiſtications, ſo as 'tis probable very few, if any of them are repreſented truly to the vulgar Enquirer. But here I am ſenſible I have expoſed my ſelf to a ſhrewd Objection, for I have ſeemed to make an Inſtrument with two handles, that being taken hold of by one, may ſerve to defend the Prince, but if by the other, may as deſperately wound him: For ſay they, there being ſuch lubricous uncertainty in all Narratives of Princes Actions, many of their ill practiſes will eſcape the knowledge of the Subjects, being painted over by Intereſſed perſons, in a fine plauſible Dreſs: to which, and to prevent another ſuſpicion in the Reader, I anſwer, That I aim not to prove that all the Conſultations and Actions of Princes are impeccable, and need no correction or amendment; this were to deny them to be men, and to abſolve them from ſubjection to the

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common frailties and imperfections of our Nature: and beſides it would be a task ſo diſproportionate to my power, conſidering at what a vaſt diſtance I behold their Actions that I could not poſſibly in undertaking it, evade the juſt cenſure of the Reader; That I have unawares fallen into that ſelf conceitedneſs and immodeſty which I blame in others, in thinking my ſelf capable of having a true account of what Princes do, when the truth of it is, I am ſo far from thinking ſo, that I muſt confeſs the contrary thought in its full latitude, was the chiefeſt Motive that induced me to venture on this *Eſſay*. So that I do not pretend in the leaſt that I have a particular knowledge of the Congruity of Princes Actions, beyond what other men of the ſame rank with my ſelf may have: For I muſt confeſs that many things I obſerve in their management of *State Affairs*, do diſtreſs my reaſon to find a ſatisfactory account of, but when I conſider how many of their Actions, while Ignorance aud Prejudice darkned my underſtanding, appeared unpleaſing, in which yet I now think I diſcern a manifeſt diſcovery of Care for the Publick, at leaſt of lawful and very allowable circumſpection in reference to their perſonal concern, and thoſe of the Crown, which alſo are proſecuted in order to the Publick Welfare, when I reflect on my Soveraign as a Chriſtian, and as Signaliz'd with excellent Endowments, and peculiar Accompliſhments; when I vew the vaſt height and diſtance of his Sphere: In ſhort, when I remember all the fore-going Conſiderations which ſet forth the great difficulty of making a true Judgment of their Deportment. I cannot but conclude, that common Ingenuity, Modeſty, and Diſcretion, beſides the obligations of Reverence, Gratitude, and Loyal Obedience, make it highly rational for me to check my forward thoughts that would over-haſtily venture out of their Sphere, and peremptorily judge of the recluſe Affairs of Kings, eſpecially our own moſt Gracious Soveraign, who has given the moſt Satisfactory Evidence to the World the Rational part thereof could think fit to require; that he is moſt zealouſly devoted to the Publick Welfare both of *Church* and *State*.

To the Objection therefore I anſwer more particularly, That 'tis poſſible ſome faulty Actions and Counſels of Princes, may by the plauſible Rhetorications and ſmooth Gloſſes of their Followers be repreſented to the Vulgar as without Crime: but then again, it

ſhould

ſhould be conſidered, that unleſs it be apparent that all their actions are but painted over, whilſt in the mean time they are really criminal, no man can eſcape the imputation of groſs Cenſoriouſneſs that will be ſwayed by every ſlight Inſinuation either of his own ſuſpicious humour, or of other mens malice, to infringe the Sacred Bond of Charity which is in theſe caſes required between Chriſtians, and ſhould here be elevated into an extraordinary benignity and generoſity of Spirit, but would degenerate into Diabolical baſeneſs, ſhould he without apparent and undeniable Evidence of their truth, give credit to every Report that is raiſed concerning the ill deſigns and practices of his Soveraign, eſpecially in this dangerous *Criſis* of *Affairs*, when it is ſo well known to all, and publickly declared by the Diſcoverer of the Plot, *That the Jeſuites are the Fathers and Fomenters of theſe Stories, hoping thereby to deprave the affections and minds of the People, and to Conjure up the old Spirit of Rebellion, which is commonly uſherʼd in by an univerſal humour of muttering againſt the Government, as it was in the late Civil Wars, for juſt before their breaking out, the Jeſuites had carried on as deſperate a Plot, and brought it to almoſt as good maturity as they had done this laſt,* 1678. *Only in the very nick of time it was diſcovered to his Grace the Archbiſhop of* Canterbury, *who immediately communicated the Buſineſs to the King, and both of them with admirable Induſtry and Secrecy (as the caſe required) ſet themſelves to Counter-plot that Infernal Society. Now the Jeſuites finding themſelves defeated in that horrid Enterpriſe, would not lay down the Cudgels ſo, but by a ſtrange Retort of Machinations, they gained ground again, and defended themſelves beſt with that which one would think ſhould have deſtroyed them, that is their Adverſaries Weapon; for obſerving that the common people had got a trick of murmuring and barking at every little ſlirt of the Robe and Gown, though but the natural reſult of the graceful meen and deportment of their Wearers. I ſay obſerving this, they made uſe of it to accompliſh their Deſigns, Inſinuating every where in all Companies and upon all Occaſions, that the King was a Tyrant, and that both he and the Archbiſhop were little better then Papiſts; and that they connived at Popery; the One by not uſing his Authority for its extirpation; the Other by ſheltering himſelf under Royal Protection, and bringing in all manner of Innovations into the Church.*

Thus

Thus did the *Jeſuites* delude the ſilly people, filling their Mouths with Complaints againſt the King, becauſe he did not go their clowniſh way to work, and knock all Papiſts on the Head, and becauſe he ſquander'd away ſo much Money to keep up the Splendour and Grandeur of the Court, (that is as much as to ſay, becauſe he did not Caſhier Sixteen of the Blood Royal, and their neceſſary Retinue at the Court) which is the very Glory of a Kingdom, and the old eſtabliſhed Law of the Land: Many other Complaints there were up and down the City and Country among the common people (the *Jeſuites* having envenom'd their Tongues) ſo that unleſs the King and the Archbiſhop had pinched up the Affairs of *Church* and *State* to ſuch an intolerable ſtreightneſs, that nothing of Civil Splendor and Hoſpitality might be diſcerned in One, or Sacred Majeſty and Venerable Order in the Other. Nay, unleſs the two fore-mentioned Illuſtrious and Renowned Perſons in going about to ſtop ſome ſmall pretended Leaks in the great Body of Eccleſiaſtical and Secular Polity, had uſed the Ruſtick and unartificial hammering of theſe groſs Mechanick Sages, and ſo endangered an incurable Rupture by Stroaks ſo diſproportionate to the exquiſite Touch of the Civil Law, and the more inviolable Obligations of Chriſtian Charity, they were ſtill murmured at by the quarrelſom Vulgar: For thus it was, that that Malignant Spirit in them had as it were dreined from all parts of the Kingdom thoſe peccant Humours, which though but thinly diſperſed, and eaſily purged out by the Natural Courſe of the Law, yet by being united in a diſadvantageous juncture of Circumſtances, ſeemed to the unskilful and raſh *Plebeians* to carry the Symptoms of a Mortal Diſeaſe. Thus flinging Dirt on the Face of Affairs, and then perſwading themſelves it was its true Complexion: A very clowniſh Sophiſm, and which brought its Reward along with it; for the purblind Fools that had taken ſuch pains to bedaub the Commonwealth, not long after fell over head and ears into the Mire themſelves.

For this Inſolent Humour was ſo cheriſhed by the Libels, flying Reports, and daily Inſinuations of ſubtle *Jeſuites*, who every where had their Inſtruments at work to raiſe a Civil War, that at laſt it grew Rampant, Marriners and ſuch kind of rude Fellows, the very Dregs of the Nation, would ſtrout up and down the City

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in Tumults, exclaiming againſt the Kings Actions, repreſenting him as a Tyrant, and I know not what, till at length they fell to Threats, and ſo by degrees involved this Kingdom in a moſt cruentous Civil War; and he that ſhall peruſe the Records of other Nations, will find that theſe Mutterings and Verbal Attempts againſt the Government, were a certain ſtep to the overthrow of the people addicted to them.

And it is as like to be ſo now as ever, if this Epidemical Vice be not amended, God always puniſhing Rebellions with Signal Tokens of his Diſpleaſure, making the very *Baſis* and chief Prop of their treacherous Obſtinacy (like the Ground whereon ſtood *Corah*, *Dathan*, and *Abiram*) the very entrance to their deſtruction. This I mention, that whom the Vitioſity and Turpitude of theſe Proceedings will not diſſwade from perſiſting in them, their uſual dangerous Conſequence may deter.

And truly if men would but have the patience to ſearch to the bottom of that common *Aphoriſm* [*That the depraved practiſes of a People precede their own deſtruction.*] They would find it eminently true in that Crime which is the Subject of this Treatiſe, and others of that nature: Not that they need preſently be put to it ſo as upon every occaſion of ſuch Sins in a Nation, to invade the Sabbatiſm of the Deity, and conclude the neceſſity and actual certainty of his Eruption into immediate perſonal execution of Juſtice on the offending people, though ſometime the outward Letter of the Scripture, to comply with the Exigencies of laps'd humane Underſtandings, ſeem to countenance ſuch a Suppoſition; but they might diſcern all theſe things carried on in a ſilent natural Concatenation of Cauſes and Events; men (by theſe as well as all other vicious courſes) not being more the meritorious then really and phyſically the inſtrumental Cauſes of their own Miſeries in this Life; they by their Follies laying ſuch a Train, as (let but the natural courſe of the World alone) will not fail in time (often ſpeedily) to intangle them in inevitable puniſhment, *thus becoming by a hidden Fate their own Executioners.* So that though theſe kind of Vices ſeem to their blind Actors to have no Influence either on their own private Miſeries, or on the Calamities of the Publick, yet the unprejudicate will ſoon grant that the contrary is true, and that ſuch Prevarications by a Divine *Nemeſis* engage

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ſecret inviſible Strings in Nature to draw thoſe that are guilty of them, into an undiſcerned Labyrinth of Difficulties and Torments; proportionately to the ſeveral degrees of their accumulated and repeated Immoralities: and that this is not only certain in mens private troubles, but alſo in the Calamities that befall the Publick, there being as it were a Dormient Combination in Mankind, or at leaſt a *latent Conſpiracy* in Nature, that by an eminently reciprocal *Cadency of Events*, each particular Vice of every individual perſon, in inflicting puniſhment on himſelf, ſhould alſo conduce to the ſufferings of others, and in conducing to other mens Calamities ſhould again retort a ſhare on himſelf: Every Member of a Body Politick containing ſome *Arcana* and ſecret Preparatives which once touched are preſently ſpirited with a natural inſtinct of *Affecting* the whole. So that none of theſe Vices though never ſo minute can be committed, which will not in a proportionable meaſure, by an *exquiſite Mechaniſm* of Providence, ſucceſſively awaken certain *occult aptitudes* in humane Converſe, and through them impart its *malign Influence* to the Publick: Though it muſt be confeſſed that ſome Crimes (whoſe perpetration neceſſarily engages a more *prompt aſſiſtance* of thoſe hidden Channels) do more vigorouſly, ſuddenly, and with more apparent ſucceſs of their *diſperſive noxiouſneſs*, infeſt the *Community*. Such are thoſe *Prevarications* which are the various abuſes and violations of that Contract, which by the Law of Nature and the poſitive Obligations of Chriſtianity is made, and ſuppoſed to be actually in force for the common happineſs of Mankind; and which is particularized into diverſe explicitely limited and peculiarly circumſtantiated Leagues of this and that Society of Men between themſelves, according to the ſeveral diſtinct Exigencies of Nations and Commonwealths. I ſay, Crimes that receive their Specification from the Infringement of this Fundamental Law and Bond of Juſtice, according to the *proportion of the rupture* do more manifeſtly damage the Publick, then thoſe which are of a more perſonal conſideration, that is ſuch whoſe direct Aſpect and eſſential Termination ſeems to be Confined to the perſons that are guilty of them, as Intemperance in its ſeveral Latitudes, or the like; though indeed moſt of them, if not all, do in ſome meaſure damage others, but not with *ſo apparent conduciveneſs to the publick wrong*, as thoſe Actions which

necessarily include a more plain and *apert relation* to another, such are all those which have for their Object the Body, Goods, or good Name of another person.

For in such Transactions, he that *prevaricates* does immediately and directly injure some body else, and by a *vibration* of the stroke wherewith he hurt the other, he *vulnerates* himself also, thus in thinking to jerk his Neighbour, he has made a Rod for his own back too, which the fore-mentioned *Nemesis* which is interwoven in the very *Texture of the Universe*, will be sure to lay on in *due season*, whose subtle Contrivance and unavoidable Lashes in these instances may be somewhat faintly *adumbrated* in the usual pastime of School-boys that they call *Hitting their next Neighbour*; for one of them by smiting him that sits next, snatches him into consent to the Play, and the stroke is carried on to the next, and so round, till the whole School be engaged in a posture of Offence and *sportive injuriousness*, and the first Striker receives his *Blow again*, with the advantage that may perhaps arise from the *attentive eagerness* of his now *alarm'd lascivient Companion*, besides the *Overplus of Penance* from his *Master*, for being the Ringleader in that *ominous vanity*. I need not stand to apply this Childish Comparison, the matter being plain enough, that *transitive Vices, acts of injustice among men*, do not only wound *some one Member of a community*, but by reason of *Emissions and Circulations* of a peccant humour resulting from neglect to cure the first incision, do most commonly corrupt and infect the *whole Body*, and consequently the *Perpetrators themselves* are involved in the general Calamity, *especially those acts of Injustice* which have *Kings for their Object*, carry in their Aspect more *eminent Menaces* of ruine to the people guilty of them; and such an one is the Crime I *explode* in this Discourse, *An invenching on the Sacred Prerogative of Princes, robbing them of their Honour, a kind of Civil Sacrilege*. There are a multitude of *Aggravations* might be reckoned up to display this *Vice* in its *proper colours*, but I shall rather at present discover the danger of it: And if we look back into the Records of former Ages, we may easily be satisfied, that murmuring against Governours, censuring their proceedings, speaking great swelling words of vanity, was always punished with Signal Tokens of Heavens Displeasure. Without question it was with no *benigne sentiments*

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of their own wisdom and skill in *Political Affairs*, that *Corah* and his Company ventured to check the *supposed Efforts of Tyranny in Moses* their Prince, *Ye take too much upon you, said they, seeing all the Congregation is holy:* Behold here the Insolence of these *Rebels*, who would have introduced a kind of *Anarchy*, a thing odious to God and Man, every man should have been allowed as great a share of that Sanctity which was requisite to a Princes being invested with the Supreme Authority, as *Moses* himself the *Elect of God*, cull'd out and *Consecrated* from his Infancy, (by preludious Intimations from Heaven) to Rule over that People: I say, these *Arrogant Statists* thought every man in as fit a condition to manage the *Publick Affairs* as *Moses* himself; and no doubt but that *Corah*'s Followers would give themselves the liberty to *descant upon this action of* Moses *and that Counsel*, encouraging one another in their *Treasonable Thoughts*, till at length the *Earth open'd her Mouth and overwhelm'd all the Conspirators*, that they might be an Example to all Generations, and an Instance of Gods severe displeasure against *disloyal and mutinous Pride*. Profane Histories also give us an account of the dismal Consequences of this Vice, *Rome* especially in its rise, growth, and several changeable postures, might furnish us with pregnant Examples to this purpose, but this were to Transcribe a great part of their Writings, who have undertaken to deliver down to Posterity true Narratives of the Affairs of that once flourishing Commonwealth: I might moreover appeal to Modern Histories of our Neighbour Nations concerning this matter, but I think none can parallel our late Civil Wars for the horrible Consequences that attended on it, and yet all this had its first Original (as I have above hinted) from the *sawcy Complaints* of a Peace-pamper'd people who took their swinge in *muttering at the late King of Blessed Memory*, because of some *Peccadillo's* in Government, that are in one kind or other to be found in any Commonwealth in the World, and are not always to be attributed to any *voluntary carelessness*, or *Tyrannous Propensions* in the *Supream Power*, but to the *Insuperable Necessities* of *State*: Much less would any ingenuous people have suspected any such Vices in a Prince, who by most unparallel'd Concessions of Princely grace, gave all the Evidence of a faithful and peremptory *adhesion* to the good of his Subjects, that he could with ho-

nour in his Circumſtances diſcover, or any Inhabitants of this Land expect, witneſs his Noble Condeſcentions to his Parliament in ſurrendring the *Tower*, *Militia*, and *Royal Navy*, and Complying with them in every thing, to the Sacrificing all thoſe *Priviledges* which are the chief Props of the *Royal Prerogative* and *higheſt Advantages* of the *Crown*. And yet all theſe *Royal Diſcoveries* of an hearty deſire to take away groundleſs Jealouſies and Surmizes from his Subjects, could not quell that virulent and implacable Spirit which reign'd among the Vulgar, who would not be ſatisfied with theſe Conceſſions to the Demands of the Parliament, unleſs his Majeſty would alſo have fulfilled all the bruitiſh Requeſts of the Rabble, who in that dangerous juncture of time were very pregnant with ill ſhaped Petitions to the Houſes, a kind of *modeſt commands*, hoping by theſe repeated *Inſolencies* to fright the King into a *Compliance* with their *ſordid Propoſals*: But alas! they were exceedingly miſtaken, for the King indeed had yielded in an honourable way to many and moſt of the Requeſts put up by his Parliament, yet he would not ſo far degrade Himſelf as to let this *arrogant* carriage in the *Vulgar*, extort from him any Actions that were *repugnant* to that *regular duct* of *Reaſon* and *Conſcience*, which he had always followed, and which uſed to *facilitate* his paſſage through the ſtrangeſt *threatning Emergencies* in his way: ſo that though the *Common people* would make nothing to diſgorge their *foul cholerick Sentiments* in the very *Streets*, and every *publick opportunity*, yet this could no ways tempt the *Generous* and *Impaſſible Mind* of His *Majeſty*, to a *deviation* from his *cuſtomary path*, but trampling on theſe *Rudeneſſes* with a *Noble Scorn*, He ſtill went forward in the proſecutions of his *Councels for the good of the Nation*.

And truly in my Opinion, the *Vulgar* had better uſe *Modeſty* and *Silence*, making good *Conſtructions* of whatever in the Kings management of Affairs ſeems *doubtful*, then by venturing to cenſure *ſuch Arcana*, incur the preſent probability of being in a groſs *uncharitable Errour*, beſides the *ineptitude* of ſuch *preſumptuous Calumnies*; for in thus beſpattering Princes, they act as vainly and brutiſhly as Dogs, that (for I know not what curriſh humour in them) bark at the *Moon*, who nevertheleſs keeps on her progreſs and governs the Night according to the *eſtabliſhed Laws* of the *Univerſe*

riverſt, not impeded or retarded in her courſe, by the *quarrelſom exclamations* of theſe *petulant Animals*: Even ſo, *Princes* in their *Methods* of *Policy*, are as little concerned at the *ſcurrilous*, *peeviſh*, and *unoccaſioned Deſcants* and *Aſperſions* of their Nettled Subjects, but reſolutely ſteer on as the Compaſs guides them: Therefore if theſe *Deſpiſers of Government* would but liſten to the *Dictates of common Prudence*, they would ſurely be reduced to greater *Sobriety*; for in thus *Railing* at the *Supreme Power*, they either propoſe to themſelves ſome end as perhaps the reducing the *Supreme Power* to condeſcend to their Humours, which (as I have juſt now proved) is a very abſurd and ridiculous Hope, or elſe they act without any Deſign at all, but only in obſequiouſneſs to the Edicts of a *Cholerick Nature*, and ſo they diſcover into what a *vicinity* of temper they are fallen with the Beaſts thoſe ἄλογα ζῶα, which act *without reaſon*, propoſing to themſelves nothing, but impetuouſly are hurried into a continual ſubjection to their *Paſſion*, and the predominant heaving of the *Plaſtick Power*: So theſe *Railers* ſeem to be driven on by a *Fortuitous Impulſe*, never conſulting with the *ſober Dictates of Reaſon*.

People have now got a habit of talking and prating about *State Affairs*, and yet they can give no *rational account* why they do ſo, but only to gratifie their *Pride* and other *darling Paſſions*, whilſt in the mean time the *Devil*, and his *Miniſters the Jeſuites*, with no ſmall *Complacency* behold the *ſucceſs of their Deſigns*, laughing to ſee how eaſily receptive the People are of *all Reports*, though never ſo *groundleſs* and *ridiculous*, ſo they any ways reflect upon the *Fidelity* and *Care* of the King, not conſidering how withal they imbibe the *noxious extract* and *Spirit of Envy*, *Malice*, *Treaſon*, and other *Diabolical Vices* that always in theſe caſes envenoms the *popular breath*: I ſay, the people do not conſider this, but ſtill (as if the old *Athenian humour* were revived) are inquiſitive after News, though all the *Aiery Volumes* of *Fame* are ſtuff'd with nothing but *Lies* concerning His *Sacred Majeſty*, and the ſlanderous *ſtyle* declares the *Authour* to be a *Jeſuite*.

Certainly they who had the *Impudence* enough to call His late Majeſty of Bleſſed Memory, a *Baſtard*, and to deny our Royal Soveraign to be his Son: Thus diſanuulling his Title to the Crown, will not ſtick to make His Subjects believe he is a *Tyrant*, and to repre-

represent him in any other shape that may alienate their Affections: they who had their *Missioners* in *Holland* to disaffect that People against the Prince of *Orange*, by raising Stories concerning his Tyrannous and unjust Designs, are not destitute of as active *Agents* in this Kingdom to accomplish the same *Design*; for 'twill be good *fishing in troubled waters*, since they can do no good in the *clear*, it will be easie for them to prepare their Gins and tend their *Machinations* undiscerned, when they have raised a dust to disturb the sight of the Inhabitants, and when we are striving in an unnatural War to *undermine*, *trappan*, and *destroy* each other, *Protestant* engaged against *Protestant*, *Brother* against *Brother*, *Father* against *Son*; their business will be to *draw the Net suddenly over us*, and by the *help of a Forreign Invasion and potent Conspiracy at home to involve us all in one Comprehensive Ruine*. Have they not endeavoured already to exasperate the *German Emperour* against His Majesty? By accusing His Majesty of *under-hand promoting the Rebellion in* Hungary? Have they not gone about to Incense the *Spaniard* also? As for the *French King*, they have him *Cock-sure* already, and if they fail of the others, we are no ways beholding to them, for they have done what they could do. I insist the more on these things to Confirm my *Rational Hypothesis*, if I may so tearm that which is almost proved to be *Matter of Fact*, I mean, That whatever *Slanders*, *occult Aspersions* and *Calumnies* are cast on His Majesty, in *flying Reports*, and *misrepresentations* of his Proceedings, are raised and encreased by the *Jesuites* and their *Agents*, who lurk up and down in the City, as is apparent, by the frequent Attempts that have been made *to fire the same*; as also by His Majesties *Second Proclamation*, *For the Departure of all Papists*: Wherein mention is made that the occasion of its being put forth, was, *the Contempt the Papists shewed of the former*, *by still continuing in* London, *contrary to the Tenour of that Proclamation*. And we need not question but that they made use of their time in *sowing the seed of Sedition and Disloyalty in the hearts of the credulous Citizens*. What shall I say more to perswade my Country-men that they are under an Infatuation whilst they thus suffer themselves to be *gull'd into their own Destruction*, under a pretence of *Redress*? I mean, whilst they so readily entertain *Jealousies*, and vent their *Suspicions* concerning the Proceed-

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ings of His Majesty, styling him *a bad Commonwealths-man that will not discover as great a credulity as they.* One thing more I will offer to be considered before I conclude.

It may be observed, that this discontented, insolent *Humour* has Infected the whole World in one measure or other, scarce a Nation to be found wherein some do not find fault with the *Political Method* of their *Governours*, and accordingly *Reports* are scattered up and down [*'tis like by some cunning Faction*] concerning his Weakness in this Counsel, his *Tyranny* or *perfidiousness* in that; so that let his Consultations and Actions be never so wise, and conducive to the Publick Good, yet his Subjects shall have contrary Thoughts of him, being seduced and deluded by these *false Rumours*, the *Offspring* of some *Trayterous Cabal*, such as the *Jesuites* may be among us: Nay we might produce Instances in our own Nation, and that lately, of this truth; That the *Supreme Power* has been under an *Universal Odium* among the *Vulgar*, when afterwards it is known that He manag'd Things well all that while; So that it is not always a *real Fault* in the Prince that is the cause of such *Censures*, but meerly the *distemper'd Minds* of the *Vulgar*.

And this I presume will appear more probable, if it be considered that most generally it is only the baser and most ignorant sort of the people are guilty of this *Censoriousness*, who have no *Gust* of that *Sublimity* that embellishes the Actions and Counsels of Princes, but from their Infancy Imbibe *sordid Notions*, if not *a perfect hatred* of what is tinctured with *Grandeur*, or any ways savours of *Royal Magnificence*, imagining all things should be done in that mean simple way that they are used to in their *Domestick Affairs*, their *Phantasms* of *Political Exigencies* are *vitiated* with the *Idea's* of those Trivial Concerns that engross their Care and Inspection; As if the *Intrigues of State* must run parallel with those of a *private House* or *Corporation* in all their *Appendages*. This *Primitive*, and as it were *innate dislike* of the Circumstances with which the Crown and Scepter are Invested, is the *Basis* of all those Grudges, Murmurings, and Jealousies that arise among the *Vulgar*; for when any thing is *suggested* that reflects upon the *Supreme Power*, presently meeting with such a natural antipathy

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in men, it awakens and excites it into coactivity, which commonly produces a ſtrong byaſs in the *Vulgar* to jelouſie, ſo that ever after, they are apt to be born down into a Credulity of any thing that repreſents the *Supreme Power* in a poſture of *Tyranny*, and by the weight of their own abject Minds are ſoon ſunk into *Cenſoriouſneſs* and the depth of *verbal diſloyalty*.

But methinks this *vile depreſſion* and *ſubmerſion* of the *Vulgar* ſhould (like the *Alternate ſubſiding Balance*) help to buoy up the generous mind: For if only the *Vulgar* be the men that moſt generally cenſure and condemn the Actions of their Prince, a wiſe man will impute it to their Clowniſh Ignorance and Moroſity, and will follow the Examples of the more Acute and Benign Intelligences, who will not proſtitute the Myſteries of State to their own erroneous Judgments, but deny themſelves a liberty ſo conſtantly reſulting from a *Servitude* to the worſt of *Paſſions*, and ſo frequently introducing a *Slavery* to the baſeſt of Rebels. 'Tis true, it may fall out ſometimes, that perſons of good quality and accompliſhments may yet have very ill thoughts of a Prince, who no ways deſerves it, but this is but ſeldom, and then for the moſt part 'tis their fortune and quality in the World has made them been thought fit Judges of ſuch Matters rather than any real qualification of the Mind; for it has been experienced in other Lands, that men who (whilſt they have lived privately and unconcerned) have had no great Vogue among thoſe that knew them for any ſhrewdneſs of Judgment, have yet acquired that Commendation, by being *publickly rebellious*, their being really and notoriouſly depraved, rendring their wiſdom conſpicuous, but it was but only to them that had but a ſmall ſhare of it, or common honeſty themſelves; for to knowing perſons they appear'd only as Uſurpers of the Title [*Wiſe*] poſſeſſing it by no natural propriety, which is evidenced in that their Judgments in all thoſe matters which are requiſite preparations to a capacity of being a Critick in *State Affairs*, have been found very deficient: There is required indeed a naturally active Spirit, before a man, even to the ſhallow Vulgar, can pretend with any colour of reaſon to judge of thoſe *high matters*; now this activity of Spirit however otherwiſe uncultivated, yet if it can but diſcover its ſelf in a ſagacious management of *Domeſtick buſineſſes*, or the ordinary Affairs between man and man;

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'tis ſufficient in the eye of the *Vulgar*, who meaſure all Accompliſhments by their own, and think him a very valuable man who exceeds them in ſuch ordinary trivial matters, though they ſlight and contemn Perſons of higher Endowments, becauſe they are above their narrow Apprehenſions; but the other they will eſteem fit for any thing, even to manage Kingdoms if need be, and their eſtimation will be encreaſed if to their natural ſagacity in ſome things there be added a *Confident Deportment* in reference to higher *Concerns:* Thus *Coblers* by being ſharp, active Fellows, and by a little Converſe with Hiſtory, have gained ſometimes on the *Vulgar* ſo as to be raiſed by ſuch *diſorderly Rabbles* to *high preferment*, only on the account of their *loud ratling out of hard Names of places, and great men in foreign Countries:* ſuch *Pedantick Tricks* have recommended many to the *unskilful*, as very *able men*, well verſed in *Political Affairs*, and he could not be thought leſs than a *States-man* who would *embelliſh* his Diſcourſe with thoſe *lofty Strains*, wherein either ſome of the *Poliſh Iskis*, *Eskis*, *Oskis* or *Vſkis* made up each Period. Such *ſublime pedantry* as this is often adopted by the *amaz'd Vulgar* for *ſublime wiſdom*; whereas in the truth it is but the *gariſh diſplay* of a *volatile Fancy:* and becauſe that *effeminate faculty* is for the moſt part *predominant* among the *lower orders of Mankind*, they are ſnatched into a conſent and ſympathetical adherence to any thing that is tinctured with it.

Thus the ſlight and unſolid *Rhetorications* of an ordinary confident *Critick*, dragg the *ſupine Vulgar* into the *filth* of *Cenſoriouſneſs* and *civil blaſphemy* of things they know not, making them to *ſet their Mouths againſt the Heavens*, and with a *Train of their impudent Lyes*, like *Lucifer* the Father of *Lyes*, to dethrone the *Stars* if it were poſſible. And theſe are ſomewhat a kin to thoſe whom in the Fifth Page of this *Treatiſe* I call by the Name of *State-Fanaticks*, a whimſical race of people that the *Jeſuites* ſeduce, by inſuſing into them an *inchanting Ferment*, a *Hotch-potch* of *State-Hereſies* drawn from *Caſuiſts*, *Civilians*, and *corrupted Divines:* Not that I think every one that talks about theſe things to be vers'd in the whole *Syſtem* of ſuch *Jeſuitical Doctrines*, for as I have above ſaid, many illiterate perſons may gain the Credit of being *States-men* among the *Vulgar* by ſome *Pedantick Tricks*, as *voluble diſ-*

courſe, *confident deportment*, and the like, who yet may be altogether devoid of any ſmattering in that other Learning; but yet there are too too many whoſe Fancies being parturient, verifie that in the Civil Law which my Lord *Verulam* obſerved of Philoſophy, *a little of which will make a man an Atheiſt:* for theſe *Semi-Civilians*, like thoſe *Philoſophaſters*, ſit down contented with that ſmall diſcovery the firſt Stage gives them in the Law of Nature and Nations, and ſo make falſe concluſions, couching the moſt copious *Hypotheſes* and *Queſtions* within the narrow limits of their Inchoate knowledge, eſpecially being blinded by their *ſeducing Guides*, the *Jeſuites*, and falſly perſwaded that all *Secular Science* was contained in that *Fragment* they were acquainted with, (like the *Ruſticks* who think the utmoſt limits of the World extend no farther then the *Margin* of the viſible *Horizon*) whereas if they had the patience to go on, and their Underſtandings were not darkned, they would find that each ſtep enlarged their proſpect, till they had gone over the whole Sphere of *Political Wiſdom*, returning to the Point whence they ſet forth, where they might recollect with themſelves, that as in all Orbs, ſo in this Circle of Humane Learning, there was a viciſſitude of Superiority; that is, they who have compleated their Knowledge and finiſhed their Diſquiſitions in the truth, may yet remember how variouſly they have altered their opinions of things, according to the ſtrength or weakneſs of Arguments occurring in their way, and therefore ought not to be dazled into a haſty implicite Aſſent to any thing by its vigour and flaſhy light, without examining or making a Scrutiny, whence the Ray proceeded, whether from Heaven or Hell, (for that has its counterfeit Beams alſo.)

To make my meaning more plain, It is well known that many Mechanick perſons of otherwiſe jejune Intellects, will yet pretend to a ſmack in that ſpurious mixture of *Democratical Policy* that is pickt out of ſome Heathen Writers, ſome Papiſts, and not a few *Proteſtants*, and all Incorporated into one Maſs, and Informed by that *Soul of Atheiſm and Hereſie*, Mr. *Hobbs*: Theſe *Mechanicks* I ſay, will inſiſt on the Notions of Natural Liberty and Supremacy in the people, and ſuch like ſtuff, having Imbib'd theſe Principles either immediately from Books, or from their Converſe with men who have read thoſe Books, which though they have gone

Incognito

Incognito for good Orthodox Proteſtant Writings, yet are oftentimes diſcovered, or at leaſt may very reaſonably be ſuſpected to be the *Product of a Jeſuites Brain.* However, it is certain ſuch Books are written and entertain'd by many ſeeming intelligent perſons, and no queſtion but the *Jeſuites* have ſeconded them with their perſonal Inſinuations among the Gentry; ſo that theſe Hereſies are grown almoſt Epidemical, and therefore by conſequence the whole Land muſt needs incur the Peſtilential Infection: hence proceed all thoſe heart-burnings, and their evil effects, ſuch as bitter and unſavoury Expreſſions, belch'd out againſt His Majeſty, and his Proceedings, enough to make any other Prince *Nauſeate the unmannerly and ungrateful Vulgar*; but our *Gracious Soveraign* has from his firſt *Inauguration* to the *Throne*, habituated himſelf to *Clemency*, and *unparallel'd benign Candour* to his *Subjects*, never revenging himſelf for all the *barbarous cruelty* his Father or Himſelf have undergon.

But I forget that it is an *Eſſay* I am writing, and yet I have no reaſon to do ſo, the very Immethodical Style might put me in mind of that: And indeed were I not conſcious of its being Commenſurate to an *Eſſay*, I would beg the Readers excuſe for Publiſhing ſo confuſed a *Collection of Thoughts.* However this I may ſay, That though it be void of *Symmetry*, yet that *deficiency* is made up in the *multitude* and *validity* of its *Arguments*, which though *ſcattered* without *Order* in the *Diſcourſe*, may yet be reduced to it by the *active* and *ſagacious mind*, the diſjoynted parcels being by that *penetrating vertue* ſetled, and by *Intellectual Ligaments* united in their proper reſpects and uſes to the deſign of the whole *SCHEME.*

POST-

POSTSCRIPT.

THat the seeming Extravagancies in the Style of this Essay, may be the more readily excused by the Intelligent: The Author thought himself concerned to add a word or two to what he had said in the Preface to the Reader, for he is bold to profess his Hopes, that this Short Discourse though in never so odd and exotick a Dress, may find Acceptance with some, as others concerning the same Subject, only digested into a different form, are entertained by their proper Genius; for there are certain Occult Attractives in all Treatises which will captivate the Minds of those men who are prepared with a Correspondent Gust; and all this results from the various Idiopathies in lapsed Mankind, which are apt to Incurvate the Choice of Right Reason, and to transport them in their Choice, by Impulses from peculiar Springs in the inferiour partial Faculties of the Soul, whether there fixed by Nature, Education, Providence, or Chance: And since this is so, why should I be loth to venture this Piece abroad, upon a misprision of it's being Impolite or whimsical, and so unpalatable to the Nice Genius of this Age, that loves to luxuriate in those delicious Graces of Speech, which the French call La cadence des periodes; I say, why should the unsuitableness of my style by being reflected on hinder me from publishing this Essay, since it is commonly experienced that the most ornate Treatises and those of the sweetest relish to some, are found by Experience to be Nauseated by others. And what matter is it for the Style, provided there be truth at the bottom.

FINIS.